

ALADDIN'S WINDOW

THE VISION OF AWAKENED MEN

#11

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Oh, to be in Shasta now the merry Summer is there,
And whoever wakes in Shasta sees, some morning, so aware,
That the lowest boughs and the brushwood sheaf
Round the elm tree bole are in tiny leaf,
While the snowbird sings on the orchard bough
In Aachen-Shinglehaus now!
—Richard Luedtke

"The female personality as we know it developed as a tool for avoiding responsibility and cultivating dependency on men." —David C. Morrow

No Secrets

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Besides recipes, romance tales, and makeup tips women's media (like their conversations) include advice on manipulating men. We can verify this by looking through a few popular women's magazines like *Cosmopolitan* or *Glamour*. If we look at examples from the past fifteen years we'll also see that with men getting wise to their economic motives and purely sexual strategies, women have turned to pop psychology. "Intimacy" has become the manipulative buzzword. Women talk about "getting men to open up," "to express their feelings," and to tell all the secrets they're sure we all have and are hiding.

Wanting "intimacy" sounds caring and family oriented, and demanding it procures women more sympathy than they already receive. Men and women use the same language differently—a fact women evade if they can't deny it; and men either shrug it off as proof women are flakes, or ignore it because it sounds like something a wimp would say. Women know men ignore this, and understand what men say about it and what men *think* women say; all of which confusion helps disguise women's "intimacy" psycho babble.

There aren't many objective studies of women's behavior, probably due to men's habitual idealization of them as well as because the scientific findings might contradict the feminist line that academics and social theorists have to follow, and because being objective about women appears "sexist" to the muddled majority. I'm going to interpret their language and actions on the assumption that women are rational, that they intend the results that benefit them, and fail only when chance or some personal flaw undoes their efforts.

If a woman says she likes honest men, for example, she *might* be telling the simple truth, and whatever she means, men think she wants them to spill their guts, explain their motives, tell all their plans, and be "sensitive." Actually, they are right, but there's usually more to it. She's also letting other women know she expects a man to be as popular and rich as he seems to be or that she wants one who is so

emotionally stunted or so stupid that he's no problem to control.

"Intimacy" is part of women's way of testing people while entertaining themselves by enlarging ordinary, even trivial matters out of proportion; by pretending everyday happenings are the horrible faults of others. Combined with male idealization of women, all this makes it difficult for us to see the dangers of "intimacy." Men who don't see the contradictions in being tricked into being honest, or who don't understand the sensible reasons for controlling information about themselves are jeopardizing their marriages or other arrangements as well as their children, property, income, and way of life.

The very worst case, which looks pretty common since most marriages end in divorce and most divorces are filed by women, is where a man takes a woman's expectations at face value while the woman uses "intimacy" to sabotage the relationship. This can happen when a man tells his wife what she needs to know to play games with his feelings: she can make him look bad, keep him depressed or angry, provoke him to hit her, even drive him to drink or drugs. He may confess some deep secret such as the ones women are sure we all harbor, then she may react with disgust, outrage, revulsion, etc., and get rid of him (but not his property). Or she may consider him weak for giving in to her demands for "intimacy."

Given a stable social setting, even when wives or girlfriends genuinely want permanence, "intimacy" usually ruins a healthy relationship. This is due to two basic features of female character that women try to hide from us. For one thing, they instinctively want men to be strong and protective. Under genteel civilized conditions, this most often means a man must be a hard worker if he's not rich. At the very least, men are generally expected to display the standard male virtues of someone who can take it, who doesn't give in, who doesn't show any weaknesses, and who overcomes failure.

If a man buckles to her demands for "intimacy," even if a woman honestly thinks she's doing what's best for both of them, she will feel deep inside that he is weak. She will be bothered by doubts about his manliness and about herself (is a wimp like this the best she can do?) She might never face, or even know what went wrong, but she'll automatically blame the man and make everyone involved miserable.

Feature number two, another side of their need for strong men, is women's desire to be mystified—that is, symbolically overpowered. This is called their need for romance. Though they will usually idealize women, it's naturally easy for men to learn to see and like a particular woman as she is since a man automatically focuses on the physical person herself. In contrast, women are usually first attracted to superficialities of money and status, and by the fantasies concocted to fill in what is not known. While men's interest follows a logical course from physical to spiritual, much of what women do in a relationship consists of efforts to check their aspirations and imaginings against reality. It can take a lifetime revising illusions and rationalizing before a woman learns to appreciate the real person she married.

A man loses a lot of mystery when he lives with a woman, and there's no sense deliberately losing more. He can't hide biology. Habits stand out. Even if he's been a detective, a diplomat, a spy, a mercenary, or any combination thereof, he's had a finite number of experiences. If he says much about them, he'll end up repeating himself. Adding the "intimate" stuff one or both partners think she ought to know only uses up all the rest of the room the female's fantasy life needs. She'll soon be bored and quit investing time and energy trying to imagine or ferret out the man's "secrets." She won't be able to stay interested long enough to learn to care about the real person.

Trying to see if he'll weaken is part of this testing process, but not a part we should help a woman with. Instead, we have to watch out for the techniques they use to do it. A woman ensures that her husband hears her tell another female that she's "trying to get him to open up." At the same time she's telling the other woman she's looking for his weaknesses, she's trying to get him to feel guilty for acting like a man. Another claims her mate is cold and insensitive, that she feels alone and worthless, that everyone needs companionship. In this case the wife is actually describing how the man would feel without her, playing upon his

anxieties as well. This could mean she has met someone else who interests her.

This example of reverse psychology brings us back to our worst case and the best reason not to get too "intimate": today's feminist dominated society. It's true everyone needs affection and companionship, but most women might as well not. They most often stay connected with family and female friends and they easily make friends. They're usually the center of male attention, never have to take the initiative (though it's okay if they do), and don't have to work for, or pay for sex. All levels of government—not to mention clubs, churches, charities, and businesses—have rules favoring women and organizations designed to help only them.

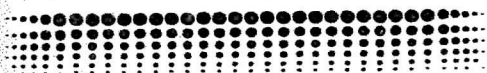
Women's role has changed during the past two centuries and ours hasn't. Women, but not men, have been freed from traditional duties and limits without losing any traditional advantages. Men still expect their families to be havens of acceptance and affection while women, lacking any compulsory rules, now make marriage into power struggles ("sexual politics" in feminist argot). That's because women can support themselves while men are still forced to support them, giving wives extra leverage and ex-wives extra income. In fact, extra income is obviously the purpose of serial divorce practiced by some, if not most, women.

Obviously, we know most women aren't evil. But they are human, and therefore prone to take advantage of situations and persons to the extent that they can operate outside standard rules of conduct. And as Dr. Stanley Milgram showed in the 70s, completely normal persons will inflict pain on others as long as someone in authority tells them to or assures them it's all right. This is just human nature. We don't need to go into all the reasons gender roles have fallen into this state because they're beside the main point here. The important thing to know is that feminists have furnished the rhetoric to convince many women they don't have to obey the rules and legal authorities stand ready to reward women for acting according to feminist rhetoric.

Social subversives have put traditional male roles down because they are useful to us. B.F. Skinner, late dean of Behaviorist psychologists, explained how. Your opponent tries to weaken and discourage you. Any sign of either is a reward that encourages him or her to press the advantage. The lack of either is a discouragement. That's why self-control is everywhere a virtue: traditional male roles were designed to help us defend ourselves

(and our countries) against hostile enemies and disruptive social forces.

At present, traditional roles are almost our only defense in a struggle we neither started nor deserve. "Intimacy" will furnish women with the knowledge they need to maneuver men around in relationships without their having to give anything in return. This will invite women to increase their manipulative behaviors rather than to cooperate with men, and the mere fact that this is so increases women's contempt and dislike for their victims. Normal male behavior is the only thing accessible to most men that can put a stop to this vicious cycle, and in the larger perspective of things, it is all that can help reverse an otherwise inevitable decline of society. 34



—Pierre Konopacti

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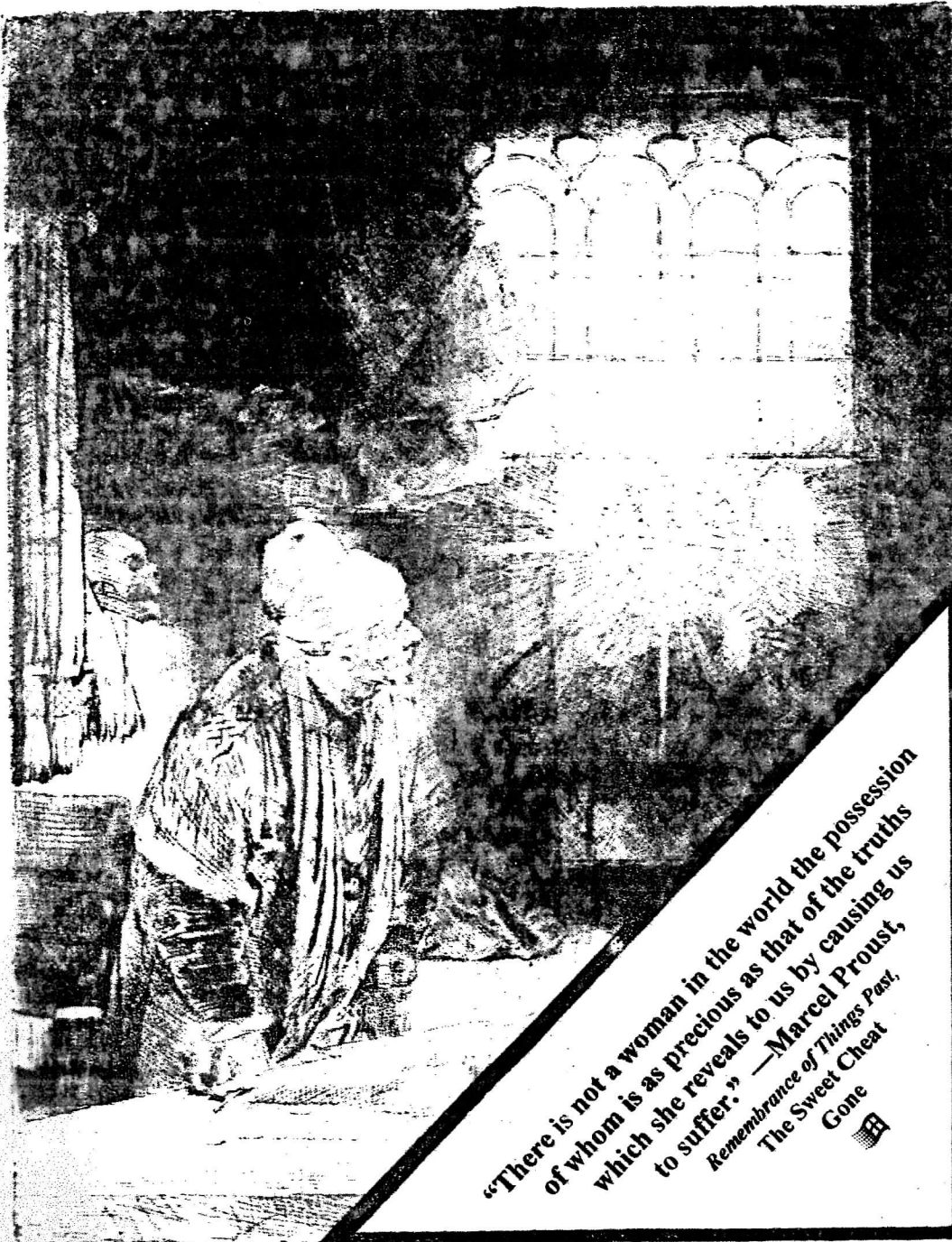
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ISSN 1070-6836

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The Magician by Rembrandt

"There is not a woman in the world the possession of whom is as precious as that of the truths which she reveals to us by causing us to suffer." —Marcel Proust, Remembrance of Things Past, The Sweet Cheat Gone

Toward Gynology

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I was editor of *The Liberator* when, over a decade ago, I wrote a version of this article. It was to counter the so-called tender years doctrine and help men overcome the characteristic idealization of women that has always been the source of many problems that I began a column called "Life With Mother." There came an endless supply of items for it like the following which though adapted for the earlier version from the *Dallas Morning News* of the day are echoed in every newspaper before and since.

When a Mesquite, Texas divorcee moved her male stripper boyfriend in with her he murdered her young daughter—upon which she promptly married him. Freed thereby from legal compulsion to testify against the man, she blandly stated that it had just been the little girl's "time to go." A Columbia, Missouri woman, already twice convicted of child abuse, let her live-in lover imprison her seven year old son in a basement for three months. In Carlton, Minnesota a divorcee joined her boyfriend in burning and beating her two and four year old children. A divorced father in the Dallas suburb of Oak Cliff rescued his daughter, aged twelve, from her mother and stepfather, who for over a year had subjected her to various sex acts with the forty year old man, pornographic photo sessions, and a spurious marriage to the stepfather to convince the child his behavior was legal.

Back then feminists were getting their anti-father child abuse rant accepted by

authorities and the media, but there was always plenty of evidence that women and those of their sex partners unrelated to the children are the main abusers. Drawing upon reports of the American Humane Association, the Association of Juvenile Courts, the National Center for the Prevention of Child Abuse, and the FBI's 1978 crime report, John Rossler of Equal Rights for Fathers of New York State estimated that mothers commit over two-thirds of all child abuse, 80% of it in sole custody and none in joint custody situations, while boyfriends and new husbands perpetrate most of the rest. A similar study conducted a few years earlier in Utah by Ken Pangborn showed abuse 37% higher among single mothers than the general population and 67% of all abuse is the doing of women of whom 80% are single mothers.

Emotional effects of maternal custody were also known. A 1980 study by the Charles F. Kettering Foundation and the National Association of Elementary School Principals reiterated what had long been common knowledge: problem children are primarily those from broken homes. There are diverse sources for the same fact. Over two-thirds of adolescents handled by the Florida Division of Youth Services that year hailed from broken homes—which always means in maternal custody—while R. F. Doyle found that University of Minnesota sociology professor Strake Hathaway, author of *Adolescent Personality and Behavior*, discovered that more than a third of children of divorce dropped out of school.

While gathering such information, Doyle discovered other facts. Professor Hathaway had calculated the delinquency rate for boys in maternal custody at 28.67% and

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for those with their fathers at 0.42%, and the ratios for girls at 18.19% and 0% respectively. As long ago as 1950, Doyle found, Harvard University's Eleanor and Sheldon Glueck showed in *Understanding Juvenile Delinquency* that children in the custody of mothers are three times as likely as those in father's custody to be troubled. Chinese-Americans notes Doyle's associate, Professor Daniel Amneus of UCLA, comparing family structures in different cultures, "have until recently been among the most impoverished and discriminated against people in our society—but they have the lowest crime rate because they have patriarchal families. Much the same is true of other Orientals, of Mormons, and of Jews."

Of course these facts and conclusions were censored by feminist controlled media and have remained so, being available to the few honest social scientists and those willing to do the research. However, even in 1982 there were opinions about the hidden truths. Some felt that fathers so seldom got custody (they admitted it!) that there's little basis for comparison; cited results, nevertheless, were corrected for numerical disparity, while cross cultural and historical studies support them.

Some saw women's child abuse along with the rising crime and divorce rates as a symptom of social decline, others put these things down to "too much" freedom. Or they saw custody as especially stressful to women, though the same persons would raise a chorus of anti-male shrieks over the obviously valid recommendation for increased father custody. But there were other discoveries being made at the time that offered an explanation beyond further idealization of women. True, women were free to abuse because they were seldom held responsible for their behavior, much less punished for it, and feminists were working to eliminate even that, but there was emerging a clearer picture of why women abuse most and natural fathers least, and that immemorial laws existed to prevent such abuse.

In *Sociology*, E. O. Wilson considered a number of studies of infanticide, beginning with insects that eat their own offspring to conserve energy and control population, and continuing through fish and other lower vertebrates. Among students of mammals,

Kruuk reported that hyena pups may be devoured by adults in their pack. G. B. Schaller, whose study of Serengeti lions was published in 1972, discovered that a male who takes over another's pride may kill and eat his dispossessed rival's kittens while the usually protective lionesses remain indifferent.

Primates are the same. Y. Sugiyama's 1967 study of Central Indian hanuman langurs, says Wilson, documents the slaughter of ousted males' offspring by successful rivals while females not only never try to save them, but instead immediately become sexually receptive. Anthropologist Sarah Blaffer Hrdy, author of *The Woman That Never Evolved* and a feminist despite disproving therein virtually every feminist fantasy, gives examples from higher primates, including Goodall's chimpanzees. Hrdy and Wilson suggested that it is advantageous to kill a rival's offspring since neither the victor nor his new, now receptive mate will have to spend time and energy rearing another's descendants. Because of this the tendency to do so has been selected for during millions of years of primate evolution.

More such findings are published today. Not surprisingly, editors seem to have censored scientific studies unsupportive of the feminist belief system; it went against their politics to hear that chimpanzee tribes engaged in warfare and genocide, not to say child killing, while gorilla clans have a higher murder rate than New York City. Such atrocities are supposed by feminist theorists to have been invented by human males. Some "scientists" have ignored their own presented facts in favor of ideology, for instance admitted feminist Franz de Waal, who gave a telling revelation of the feminist mindset in *Chimpanzee Politics* where he recounted that chimps often murder and eat their own species' babies, carry out long and bloody vendettas, and beat up and abandon elderly kin and then suggested that they are better at interpersonal relationships than humans are!

Humans are the species carefully disregarded by scientists of unquestionable integrity who are fearful of objectivity about women, and who therefore refrain from rigorous study of them. Likewise, the media tolerates few editors who will accept anything violating the collectivist dogma that environment wholly determines behavior.

Before returning to the evidence of primitive people that started this essay, we need some perspective on humans, though our scope must be limited. There are no surviving primitive peoples today, those with primitive technologies having had as much time as those with advanced ones to refine their minds and institutions. In light of this, the most promising places to look for substantiating evidence is in certain enduring institutions, in legend, and in early history.

While human populations were once small enough for everyone in a group to be closely related and child killing equated with genocide, by the time writing appeared, people were concerned with huge populations and politically important individuals. Still, everywhere basic stories tell of children cursed or abandoned, like Ishmael and the sons of Ham; of cannibal mothers and wicked stepparents. The slaughter of innocents, specifically to eliminate claimants to power, is a common motif from early times.

In ancient Ur, both literary and physical evidence show that as in many other countries a king's court, retainers, and family were killed and buried with him when he died, perhaps to avoid dangerous struggles over succession. When Europeans reached Baganda—now part of Uganda—they found a tribal practice whereby a new king inherited the harem of his predecessor (who was usually his father), then systematically killed the latter's relatives, who were usually his own siblings and cousins. An example of child killing after conquest exists in a familiar document which retains its eloquence after more than thirty centuries. In the King James translation of the Book of Numbers, Chapter 31, Verses 9 to 19 it is related that

...the children of Israel took all the women of Midian captive, and their little ones, and took the spoil of their cattle, and all their flocks, and all their goods. And they burnt all their cities... And they took all the spoil, and all the prey, both of men and of beasts. And they brought the captives, and the prey, and the spoil unto Moses, and Eleazar the priest... And

Moses said unto them, Have ye saved all these women alive? Behold, they caused the children of Israel... to commit trespass against the Lord... Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves.

Though this tendency is probably wired into the human brain, as Hrdy and Wilson and now others imply, but dare not say, so is the ability to overcome habit and instinct. Wise men long ago must have seen that more cohesive tribes, then more powerful states could be built by ritualizing dynastic struggles and minimizing chances for strife among common folk. Practical wisdom, not "male chauvinism," created the child saving ideal of tribes with exogamous clans that decreed widows should marry their husbands' brothers. Similarly, Moslem tradition provides that a man who divorces a pregnant woman must take care of her, that a divorcee should be cared for by her own (and thus her children's) blood relatives, and that the father have custody of children aged seven and older. Upon such regulations great civilizations are constructed.

A large enough society has every kind of person and many problems that can bring it down. People who are unsophisticated, mentally deficient, neurotic, or criminal will abuse children despite rules. Men may mistreat their stepchildren because they see it as a way to punish defeated rivals (ex-husbands, ex-boyfriends) and vent their anger at being required to provide for children not their own. Women may commit child abuse for the same reasons as well as to minimize past affairs and prove present loyalty. If the pattern of harming infants found in many other primates extends to *Homo Sapiens*, both men and women may engage in child abuse to sexually stimulate the mother. According to the degree of their own competence and for the reasons given above, the majority of people (who, under stable social conditions are capable of repressing primitive urges), give tacit and usually nonverbal, often ambivalent

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messages to children that they are unwanted or unloved. When custom and law no longer maintain social order, the tendency to yield to primitive urges can affect the majority of people.

Our society is endangered by a breakdown of families caused by a delinquent legal system and by irresponsible antimasculists.

Divorce is highly profitable, and not only are the judges lawyers, but lawyers also comprise the largest professional bloc in most legislatures. Back in 1983 when I was working on this essay's earlier version, I wrote various state governments requesting statistics on their legislatures to be used in the anti-lawyer newspaper *The Truth*. Divorce reformer Norm Kopp had told me that the New York legislature was 20% lawyers. In Wisconsin, I found, eleven of thirty-one senators were attorneys, and so were twelve of ninety-nine assembly persons, fifty-nine of whom called themselves "professional legislators." In Alabama seventeen of thirty-five senators and eleven of sixty-four representatives were barristers. And so on... Little can have changed since. The effect of many laws is to bribe women to divorce with promises of life long support, property settlements, child custody, and inheritance windfalls while judges ignore their own orders in cases where women violate them and refuse to uphold fathers' rights. So, to line their pockets and pad their already swollen bankbooks, lawyers deprive children of potential protections and invite many women to drag their kids through lifelong careers of serial marriage and transitory affairs, creating the child abuse epidemic antimasculists pretend to deplore.

The hidden agenda of antimasculists, which reinforces the aims of the legal profession, is to keep most women emotionally adolescent and dependent on the welfare state, while pretending to do just the opposite. A generation of screaming that they need no male support, for example, has provided women more government handouts and awarded men's pensions to women. The matriarchal family enables women to live an adolescent sexual fantasy life, without regard for the larger consequences, least of all the welfare of children. The effect is to make all

men rejected suitors, worthy only to pay; all children abortable or abusable, with the natural father being the number one antimasculist villain because he is the child's best natural protection, and he is blamed for all problems. This trend portends the undoing of our society.

The more sinister motive of antimasculist revisionism is to obscure the reasons *why* matriarchy is a disaster. Those who have described the roles of radical feminism and legal collusion in dangerous social disorder have yet to finally disprove the worth of matriarchy. Men's advocates, political conservatives, and even the scientists who stop short of the irrefutable conclusion that there exists a semi-instinctive tendency to drive away (and sometimes kill) children in particular circumstances that most people are able to control by will or by following society's rules, even anti-feminist, even misogynist editors to whom the early version of this was sent—none of them could deal with this issue.

If the instinctive resistance to discussing this topic were as strong as the primitive urge to infanticide we would only be able to study it indirectly in lower primates and would never have made straightforward prohibitions against child abuse. Wise men who lived before the time of Abraham knew about this subject and laid the foundations of civilization East and West when they designed the patriarchal family structure to minimize childkilling and maximize human achievement. The leaders of many peoples in many times and places have done likewise. But current political inclinations seek to undo this.

Liberals have shown a propensity for antimasculism, and Liberal ideas—foremost of which is the belief that environment wholly determines behavior—permeate our entire social order. A strong ulterior motive of the pathetic fallacy of Liberalism is to undermine individual confidence and convince people of the need to submit to totalitarian collectivism through the device of associating descriptions of innate biological differences with the rhetoric of racism, i.e., with similarly ridiculous stereotypes of all Jews as naturally greedy, all Africans as simple-minded, *etc.* This fabricated intellectual association has created a powerful academic and media taboos against the mere mention of the possibility of inborn behavior—which denial

contradicts, incidentally, the same pseudo-intellectual groups' credo that all men are biologically predisposed to commit mischief and are intrinsically evil. At least conservatives are unafraid to state that individuals can be born as individuals, with built-in temperaments and talents, and at least editors of men's rights publications are more likely to indulge or advocate conservative views, and certainly very few conservatives are unabashed antimasculists.

Yet not only do people of both the Left and the Right refuse to accept or even tolerate objective discussion of women, they simultaneously insist women need special treatment. Liberals claim that as victims of millenia of oppression women need compensation. Conservatives explain that because they are weak, women need special privileges. Both camps insist that despite the obvious contradiction it entails, women are both superior to men and also equal to men. These inconsistencies are possible, and find a home in politics, because all such statements are rationalizations.

They are rationalizations to protect a value learned at mother's knee and reinforced on the playground, by every date and locker room discussion, in every encounter with custom and law, to protect it because it no longer has a useful function. That is the idealization of women as superior, delicate, spiritual beings whom men must serve, pamper, even worship. It doubtless protected and gave women social power during the Middle Ages, and in the form of upper class sex games gave the rising mercantile sector an elegant replacement for peasant mores. It also inspired the madonna/whore concept of women, and now that we can control reproduction and substitute machinery for muscle, it makes antimasculism and matriarchy possible because it keeps women above meaningful criticism. It is now a dangerous habit of thought in need of being the final subject of the hopefully also moribund treatment of "deconstruction."

Objectivity, not hatred, is the opposite and the antidote of idealization. A decade ago men's rights workers who were bitterly critical of women rejected my effort at a

scientific explanation of child abuse not simply because such ideas were academically taboo, but because their own anger at women was merely the reverse of an adoration—an updated madonna/whore dichotomy. They wouldn't even consider an objective evaluation of the issue, rejecting it angrily or arrogantly, because in being based on science it violated cherished myths and made them aware of their actual insignificance, which they could not admit.

The idealization of women, as it remains today, means that the only men capable of an honest appraisal of women are those men who, to use the pulp fiction phrase, use their knowledge for evil purposes. Con men who go from one sexual conquest to another, perhaps abandoning unsupported children to their fates, or marrying repeatedly, skipping out with the wife's money sans divorce. Such men will be the only ones to positively understand women, and as long as other men idealize females.

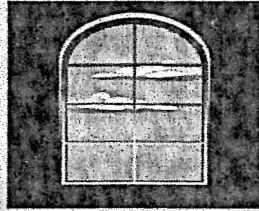
Despite its usefulness toward any end, objectivity is not an absence of human values. Those who try to see others objectively don't lay impossible expectations on them or abase themselves to avoid doing so. Objectivity is practical in human relations in the same way considering the human body analogous to a machine is practical artifice: without that artificial attitude we'd still shake maracas over sick people instead of administering antibiotics, or removing diseased tissue, or setting bones. Now that a few men have overcome their conditioning as servants of women—and *very many women are able to see men objectively*—all that men need to do is be equally objective about women, and to create a gynology—an objective science of women.



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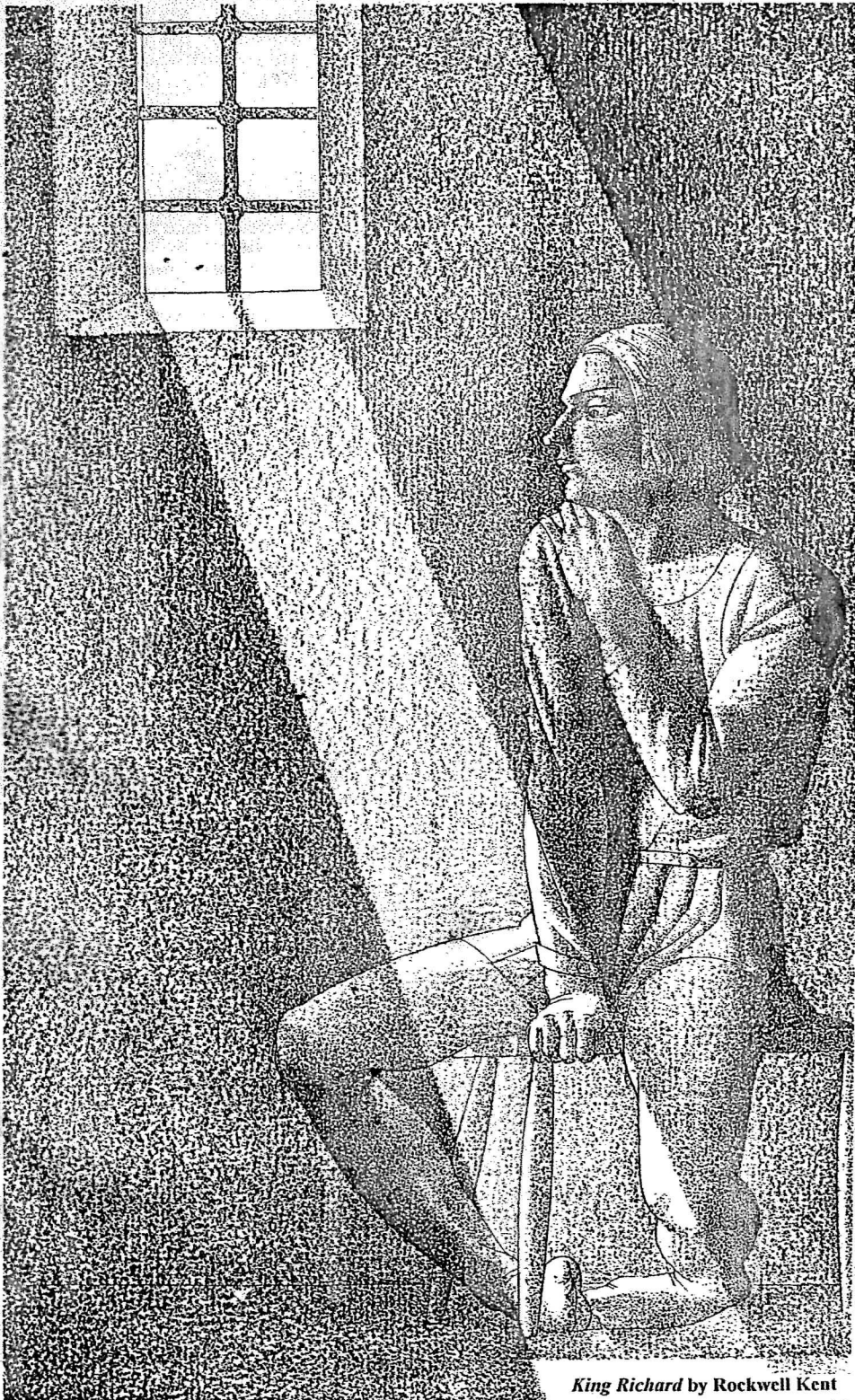
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ISSN 1070-6836

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King Richard by Rockwell Kent

WHAT WE HAVE HERE IS A FAILURE TO COOPERATE

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It is women, of course, who can't commit. They just wait till marriage puts them in control of a man's property and income before copping out, which is the real reason half of all marriages end in divorce and most of the plaintiffs are women. Nearly every marriage is now a power struggle between self-centered females and husbands working to build a family; because government created and maintains the situation, women almost always succeed in divorcing or in destroying the meaning and fulfillment of marriage.

Because men have begun to realize this and opt for other arrangements or for singleness, women bitterly accuse them of lacking commitment. Because men have begun to figure out women's manipulation techniques, they have raised the shrill chorus of accusations that have helped ramrod "wife rape" and other legislation against which there is little defense. Yet men's constructiveness and desire for natural family life still lead most to marriage.

And there are cases where divorce is less likely. Some women take their religious beliefs seriously enough to be above rationalizing their own trespasses. Others, with few outside prospects, have husbands who don't make enough money for it to be profitable. A wise husband may protect himself with a premarital contract, and there are a few men whom women see as ideal. Divorce is nevertheless a possibility in these and similar situations because it has become so thoroughly a part of our culture that it offers women rewards beyond the financial. If it did not, and if it were as painful as they claim it is, they'd avoid it despite the money and certainly never keep repeating the experience.

Divorce earns women high status among females. Women admire and envy divorcees as they entertain them with tales of degradation, sex, and unbearable martyrdom followed by vindictive triumph, rehearsing useful accusations and alibis. Women compare and evaluate legal maneuvers, manipulative strategies, and the characters of men and of women not present ("sharing feelings" in Femspeak) and lose no opportunity to do so with someone of proven success. Basking in female attention and envy, the divorcee finds a perverse meaning in her experience, feeling herself to be living out a grand drama more exciting and more important than the mundane chores of responsible living, seeing herself as victim, soldier, spy, victor, martyr, moralist, and teacher.

Through divorce a woman gains a lifelong enemy and scapegoat, a permanent excuse for everything wrong in her life, and a legally approved victim for perpetual emotional and financial abuse. The ex—usually the first in particular—husband caused all her problems and brought on all her failures; he damaged her so badly the effects persist forever. He is always hurting her even if he lives a continent away and never makes contact, or he is neglecting his responsibilities even if he lives nearby, pays support and insurance and bills, visits the

kids per schedule, and never intrudes. He's secretly trying to get her to perform the unspeakable acts he forced on her during marriage...

The ex-husband is quite useful in dating. His hideous depravity and mistreatment of her explain any *faux pas* the divorcee commits. She can use him to control subsequent companions through rivalry; many, if not most, will compete with the image she presents. They will work at being better behaved or at living up to her version of the ex's wealth and the scant good qualities she allots him. She will probably try to make her dates hate and fear the ex (no matter what he's really like), and might even have them physically attack him, a relatively safe action since as a matter of course, *he* will be assigned the legal and social blame.

Custody of the ex-husband's children, a virtual certainty, is rewarding beyond its economic benefits. However, the father's presence can show up her lies about him and irritate new partners when it isn't useful to the divorcee, while despite women's freedom to use and abuse men's children, he actually can offer them some protection. Accordingly, the divorcee's goal is almost always to destroy the father's relationship with his children while continuing to plunder his income. The methods used by ex-wives to achieve this are familiar to most of us and provide a clear example of the female tactical mind.

She will usually try to discourage him, an easy strategy, made easier by the fact that confrontation is always seen as oppression of the woman. When he picks up the kids, the divorcee throws tantrums, screaming and weeping as she indicts him for all her troubles and pretends to have all manner of anxieties about his taking "her" kids. A woman may act as though inarticulate with grief, or many alternate politeness with rage, sentiment with threatening body language. The divorcee will often muster her friends and relatives to be present as an intimidating cadre whenever the father must see her, or have her boyfriend or new husband join in, perhaps in a good cop/bad cop intimidation routine. Whenever the boyfriend is around, the divorcee makes sure the kids call him "dad" and that he gives them money and gifts the father, stuck with supporting both his ex and himself, can't afford.

The children are tools in this, and also the second strategy. The divorcee uses body language, verbal subtleties, and staged scenes when she "doesn't realize" the kids are witnesses to undermine their respect for their father and make them fear and resent, if not hate, him. She will give him false information about the children's routines, needs, and interests, or none at all, and "forget" to supply academic and medical records. Once this is done she will tell him, angrily or politely, sometime in pretended pain, that he has treated them all wrong, even when he's done exactly what she said to, telling him further lies about how he has harmed everyone, pleading with him to cooperate. She often interferes with visitation,

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usually by "legitimate" means; for example, she may plan a trip to Disneyland during scheduled visitation, leaving the father to miss his time with his children, or play the grinch.

If she can't alienate the father or drive him to violence, the divorcée will try to hide from him. She will move repeatedly without giving him her address. She will go to another state, if possible the farthest one there is, or to another country. Since her ex pays visitation costs, this will probably eliminate him. If it doesn't, she may take the kids to various doctors and send them to many art, dance, music, and sports classes, and send him the bills; or charge him with sexual abuse. The divorcée justifies her relocations on the basis of her own and subsequent partners' jobs (and the kids' needs for treatment and education), then she can explain the father's attempts to maintain a relationship as "stalking" her, or as lust for the children. If he takes legal action because of any of the maneuvers described above, the father has to pay her legal fees as well as his own, and in addition he has to pay court costs even in those rare cases where he wins the lawsuit.

These examples of female manipulative strategies also show another function of custody, which is to provide women with drama and excitement. They are a source of fun because they can be used to hurt the father and his family. They are relatively helpless individuals whom the divorcée can control and use, at least till they grow up and become equally gratifying examples of callous ingratitude. Children are a link to other women and a means of displaying one's self-sacrifice to the world. Further uses of children in divorce are discussed in "Toward Gynocracy," *Aladdin's Window* #12.

Destroying the father's relationship with his kids, ruining him financially and socially (her hostility and rage are directly proportional to the banality and falsehood of her divorce pretext—and the court's crookedness) are a main source of fun for vengeful ex-wives. Divorce also enables women to live out their sexual fantasies as well as the power trips women never really separate from them. The divorcée again becomes (as before her marriage) the center of male attention, surrounded by men to pick and choose among. Although she'll most likely select her next husband for financial reasons, she may for the first time in her life refrain from appraising the economic value of each and every suitor, since her ex (and often the government) supports her now—and she may have a job to provide additional income. Nevertheless, further partners will usually pay her way on dates, fix her car, do chores she can't (or won't), and pick up the tab for sundry expenses as they vie for her favors.

Divorce as we know it is a major factor in making personal and ethical maturity unnecessary for women. That their almost inevitable success has nothing to do with their personal qualities or any necessary connection with femaleness, doesn't keep it from inflating their egos. Women's immaturity, augmented by androphobic propaganda, lets them believe each time that they have won a great victory against men and oppression, and that their court mandated support by others is independence. Avoiding the hard work of growing up, they have—like spoiled brats—the leisure and incentive to cultivate skills of manipulation.

Yet there are men who are not readily deceived or divorced by women. For reasons considered in "No Secrets" (*Aladdin's Window* #11), women's ideal mate isn't simply pow-

erful (or at least rich), but preferably a foreigner. He should be emotionally troubled and addicted to alcohol (if not cocaine), or perhaps use some benign illegal substance like pot. Men with repeated legal hassles and run-ins with the cops, or who may have dangerous occupations, dazzle many women. Above all such a woman-pleaser should at least occasionally humiliate her and slap her around. Women will deny this ideal because they want men who are genuinely rich or brutal, not those who pretend to be. You won't be able to verify it from women's media, either, unless you can read between the lines, because all their public and semi-public communication is in Femspeak. To understand what lurks behind the verbal facade, think of all the guys you've known, and ask yourself which ones got the most of what no one talks about in church.

You may be rich or well off, but if you're reading this, you're probably neither powerful nor a foreigner. If you're drug-addicted or violent you don't have much trouble forming and keeping relationships even with several women at one time. If you're an honest, hard-working, productive citizen, however, most women regard you as a contemptible easy mark.

It's up to men, up to *you*, to return cooperation and mutual respect to relationships since most women, whatever ethical precepts they may retain, find present circumstances too rewarding to change. They will improve only in response to actions beyond the scope of legislation and court rulings, and though we can't help them via the antisocial qualities fostered by patriarchy, there is one element of them we have to use.

Like scientists who deliberately treat the body as a machine for the compassionate purpose of fighting disease, men must drop their romantic, idealizing, often subservient attitude toward women and the negative opposite attitude it too often becomes. Instead, we have to apply to women the same coldly objective, evaluative view that they have of all but the richest and most brutal men. Just as they ignore everything—empathy, humor, interests, love of family, patriotism, *etc.*—about men, but the lowest common denominators, i. e., that men have property and have to work, and are indeed motivated by lust, we have for this vital purpose to see women as motivated only by greed and social aspiration, as capable of feeling only anger, envy, pride, and resentment.

This goes against everything we've been taught and every social sanction, demanding great concentration. Even the exercise of looking at women's secondary divorce rewards may not be enough, and some men may have to overdo it, training themselves to see women's every word and deed right down to the subconscious functioning of the internal organs as deliberate, calculated maneuvers designed to get money and evade responsibility. Doing so is good preparation for the most difficult step of all: seeing how manipulation works and how women use it.

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"Failure To Cooperate"

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